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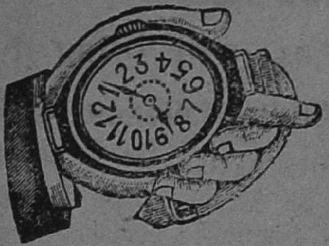

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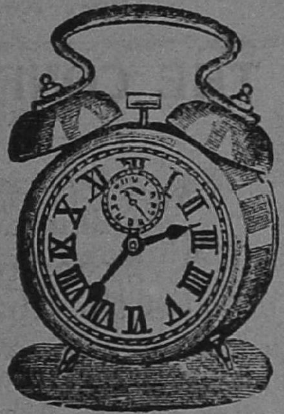

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I sent my Soul through the Invisible
Some letter of that After-life to spell :
And by and by my Soul return'd to me,
And answer'd "I Myself am Heav'n and Hell."

—*Omar Khayyam.*

PRATHAMANUYOGA.

The Age of the Manus.

TIME according to Jainism consists of infinite number of *Kalpas*. Each Kalpa is likened to a wheel composed of two arcs—an ascending arc and a descending arc—the *Utsarpini* and the *Avasarpini* eras of time. In the Utsarpini era, the duration of life, strength and stature gradually increase like the waning moon : whereas in the avasarpini era these decrease like the waning moon. Each of these eras consists of 10 crore × crore sagaras of years and is divided into 6 periods *viz*., *Sushama-Sushama* (excessive happiness), *Sushama* (happiness), *Sushama-Dushama* (happiness predominates misery) *Dushama-Sushama* (misery predominates happiness), *Dushama* (misery) *Dushama-Dushama* (excessive misery.) These are the subdivisions of avasarpini era in order. In the Utsarpini era the periods begin from Dushama-Dushama and end in Sushama-Sushama. The two eras of time are like the bright half and the dark half of a month succeeding one after the other.

In the present avasarpini era, in the middle continent of Bharata kshetra, the first period Sushama Sushama lasted for 4 crore × crore sagaras of years. During that time Bharata-kshetra was like

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Devottarakuru—*uttama-bhoga-bhumi*—the land of best enjoyment. The people of that period lived for 3 pallas of years. Their body was six thousand *danushas* in height; was pink in colour like the coral; was strongly built with adamantine bones and was symmetrical in structure. They had natural beauty and life long wholesomeness. Sickness and disease were unknown to them. There was no sweat or dirt or filth in their body and it was always sweet-smelling. They wore diadems, ear-rings, necklaces, garlands and ornaments in the arm. They never experienced old age. Their life was one of continuous youthful vigour. They felt hungry once in 3 days. They got whatever they wanted from the ten kinds of *Kalpaka-vrikshas* or gift-yielding trees which were

1. *Madyangam* which gave several kinds of delicious drinks.
2. *Turyangam* which gave musical instruments.
3. *Bhushanangam* which supplied many kinds of ornaments.
4. *Malyangam* which yielded different kinds of garlands of flowers.
5. *Dipangam* that furnished light.
6. *Grahangam* that made houses and halls.
7. *Jyotirangam* that gave bright light which far excelled the brightness of the sun and the moon. Because of this excessive brightness there was no day or night in that period.
8. *Bhojanangam* from which the people took the four kinds of food, eatable, tastable, lickable and drinkable.
9. *Bhajanangam* that supplied the necessary vessels.
10. *Vastrangam* which supplied the people with clothes.

In that period even the animals, birds and beasts lived happily without any enmity among them. The people had no sleep, no laziness, no evil conduct, no premature death, no uneasiness of mind and no troubles from climatic conditions. During the first 7 days after birth the children would be sucking their thumbs; during the next 7 days they would crawl about; during the next 7 days they would slowly and imperfectly walk; during the next 7 days they would prattle; during the next 7 days they would walk perfectly; during the next 7 days they would learn all sciences; and during the next 7 days they would attain full man-

hood. When their duration of life comes to an end the husband and wife give birth to a male and a female child and then die—the father by yawning and the mother by sneezing. After death they become devas. Their bodies disappear like the clouds. Thus as the first period of time passed on, the fruitfulness of the Kalpaka-vrikshas, the age of the living beings and their bodily stature began to decline gradually and the second period of time called *Sushama* which lasted for 3 crore × crore years came on.

In that period the Bharata-kanda was like the *madyama-bhoga-bhumis* Harivarsha and Ramyaka. The people in that age lived for 2 *pallas*; their height was four thousand *danushas*; their body was white like milk and they ate once in two days.

In the third period Sushama Dushama which lasted for two crore × crore years our continent was like the *Jaganya-bhoga-bhumis* Hymavata and Hyranyavata. The people of that age were green in colour, two thousand *danushas* in height and lived for one pallam of years. They took food every alternate day. When one-eighth of this period passed away the first Manu, *Prati-sruti* by name was born. His age was one tenth of a palla and his height was 1800 danushas. During his time on the full moon day in the month of Ashada while the red sun was setting in the west the full moon was rising in the east. When the people beheld these strange phenomena they were greatly terrified and went to Prati-sruti who was fearless and said, "O Lord! What are these that are seen now." The Manu who was gifted with Avadhi-jnana, (clairvoyant knowledge) replied, "These are the sun and the moon. Though existing at all times they were not visible to you before because of the bright light of the Jyotiranga. Now that the lustre of the Jyotiranga has decreased the sun and the moon are seen by you. These will always go round Meru. There will be no trouble to you from them. You need not fear."

At the end of his life, this Manu entered Svargaloka.

After innumerable crores of years the second Manu called *Sanmati* appeared. His age was *amma* and his height was 1300 *danushas.* During his time the brightness of Jyotiranga decreased to a great extent and the stars were seen in the sky. He explain-

ed to his people how *paksha, masa, ritu, ayana* and eclipses were formed and the nature and the movements of the planets.

After innumerable crores of years passed *Kshemangara* the third Manu was born. His age was *atta* and his height was 800 *danushas.* During his time the people were frightened by the beasts that were roaming about scratching, biting and attacking with their nails, teeth and horns respectively. He advised his people not to go near the beasts.

After him came the fourth Manu *Kshemandara.* His duration of life was *Tutika* and his height was 775 *danushas.* He instructed his people to keep the wild beasts away from them by the use of stones and sticks.

A long time after him appeared *Simangara* the fifth Manu. His age was *Kamala* and his height was 750 *danushas.* The Kalpaka-vrikshas were gradually yielding lesser and lesser fruits and the people began to quarrel among themselves. The Manu orally fixed the limits of the different areas where the people had to derive benefit from the Kalpaka-vrikshas.

Long ages after him came the sixth Manu *Simandara.* His age was *Nalina* and his height was 725 *danushas.* In his time the Kalpaka-vrikshas became fewer and yielded still lesser fruits. The people began to fight for these fruits. The Manu fixed the boundaries by trees and shrubs.

As years rolled on the seventh Manu *Vimalavahana* was born. His age was *padma* and his height was 700 *danushas.* He taught his people the way of training elephants and horses and of riding on them.

Long periods after him came the eight Manu *Chakshusman.* His age was *Padmanga* and his height was 675 *danushas.* He removed the fear of his people who were terrified at seeing the parents live after giving birth to the children.

Long after him was born the ninth Manu *Yasasvan.* His age was *Kumuda* and his height was 650 *danushas.* He explained the unusual occurrences as being due to the nature of time.

Long ages after him the tenth Manu *Abichandra* appeared. His age was *Kumudanga* and his height was 625 *danushas.* He

also removed the fear of his people who were frightened at the sight of the people who continued to live after begetting children.

Long after him was born *Chandraba* the eleventh Manu. His age was *naputa* and his height was 600 *danushas.* He removed the fear of his people who feared to live long with their children.

After him came *Marudeva* the twelveth Manu. His age was *naputanga* and his height was 575 *danushas.* During his time means of crossing rivers, seas and mountains were devised. Boats and ships were constructed and steps were cut and palthways made up the mountains. In his time oceans and many rivers and mountains and clouds were seen.

Innumerable crores of years after him *Prasenajit* the thirteenth Manu was born. His age was *purva* and his height was 550 *danushas.* He taught his people the way of removing the *Jarayu patala* covering the newly born child.

Innumerable crores of years after him was born *Nabhiraja* the fourteenth Manu. His age was *purva-koti* and his height was 525 *danushas.* Since he taught his people the method of removing the umbilical cord, he was named Nabhi. In his time the clouds rained ; and all grains grew of their own accord. After the Kalpaka-vrikshas disappeared several kinds of fruit-bearing trees grew up and yielded fruits. The people did not know that the grains and the fruits could be eaten and they were ignorant of making food out of them. So they had to suffer from hunger. They went to Nabhiraja and said, " O Lord ! Since the Kalpakavrikshas which were once supplying us the necessaries of life are now gone we are at a loss to know the means of living. Pray tell us how we may live and save us." Nabhiraja being moved with compassion pointed to the fruits such as cocoanuts, mangoes jackfruits, to grains like paddy, wheat, maize and ragi, to sugar cane, to some vegatables and roots and explaind to his people the method of using them for food. He further taught them the use of scents and flowers, the process of making clothes out of cotton, and several other means of preparing the necessaries of life. Since Nabhiraja was the first to teach the use of (*ikshu-danda*) sugar cane his family was called *ikshvaku-kula,*

These fourteen Manus were also called Kuladharas and Brahmas. These Manus were in their previous birth born in the Videha-kshetra and as the result of the *punya* derived from giving food to deserving and holy persons they had obtained *bhoga-bhumi-aushya* and *Kshayika-samyaktva* and were born as the Rulers of men in the Bharata-kshetra in the Sushama-Dushama period of time.

During the time of the first five Manus the punishment of the defaulters was saying "*Ha*"; during the time of the next five Manus it was saying *Ha* and *Ma*; during the time of the remaining Manus it was saying *Ha*, *Ma* and *Ik*. It was during the regime of Bharateswara that corporal punishment was first resorted to.

—*Historiographer*.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by ***Harisatya Bhattacharya. M.A., B.L.,***

(*Continued from page 51 of Vol. XX No. 3*).

THE SIXTH CHAPTER.

Sutra, 1.

What is effected by the Pramana is its *Fruit*.

Commentary.

THE Nature, the Number and the Object of the Pramana have been dealt with. The Fruit of the Pramana viz., the destruction of Ignorance etc., is proposed to be discussed now.

Sutra, 2.

Owing to its Invariability and Relativity, it is of two sorts.

Commentary.

These are described below.

Sutra, 3.

As regards its Invariability, the Fruit of all the Pramanas is the annihilation of Ignorance.

Commentary.

It is to be understood that the invariable and unfailing effect of all the Pramanas is the certain knowledge about the self or the Non-self, the knowledge which consists in the destruction of all forms of Ignorance e.g. Biparyaya etc.

Sutra, 4.

As regards its Relativity, the Fruit of Pure knowledge is Indifference (towards all things earthly.)

Commentary.

Although all things are directly cognised by on Omniscient Being, he has no desire for the removal or the acquisition of anything ; and hence, his is an attitude of absolute Indifference towards all things. His object has been attained in as much as the *Samsara* (the series of mundane existences) with its causes which are to be avoided, has been successfully avoided and the *Mokṣha* (the final emancipation) with its causes which are to be attained, has been finally attained. Nothing remains to be realised or striven after for such a Being and hence, he is indifferent to all mundane phenomena.

Sutra, 5.

The (Relative) Fruit of all the other Pramanas is either a spirit for Appropriation or a spirit for Renunciation or a spirit for Negligence.

Commentary.

Thus, if a thing **is** pleasant e.g. a woman, camphor **etc.**, we want to *appropriate* it ; if it is unpleasant e.g. cold, charcoal etc., we want to *renounce* or avoid it : and if it is of no importance and use to us e.g. a blade of dry grass, we *neglect* it.

Sutra, 6.

As the Fruit cannot otherwise be understood to be the Fruit of the Pramana, it is both separate from and identical with the Pramana.

Commentary.

According to the philosophers of the Yanga school, the Fruit is *different from* the Pramana while the Sangata thinkers maintain that the Fruit is *identical with* the Pramana. These are one-sided views and the above aphorism indicates the correct theory,—the theory of the Jaina school.

Sutra, 7.

It is not to be considered otherwise, on the ground that as the Fruit is marked by a spirit for Appropriation etc., it is different and separated from the Pramana.

Commentary.

The Yanga philosophers contend that the Fruit is to follow the Pramana as the Fruit of the Pramana and as such, it will be different from the Pramana. The Jaina view is opposed to this contention.

Sutra, 8.

The Fruit is to be judged as identical with the Pramana as it is intended for the self same knower.

Commentary.

The above gives the reason for the matter of the preceding aphorism. The fact that the knower is the self-same is explained in the next aphorism.

Sutra, 9.

Because the same Self which appears in and through the Pramana is felt to appear in and through the Fruit.

Commentary.

The same Self that evolves into the Pramana evolves also into the Fruit of the Pramana. The Pramana and its Fruit are identical with reference to the Self-same Self.

Sutra, 10.

He that cognises does also appropriate, renounce and neglect (the objects of cognition); well,—this is invariably perceived by all observers.

Commentary.

No sane man feels that in the process of his cognition, one Self works and that a different Self of his appears in his attitude of appropriation, of renunciation or of negligence.

Sutra, 11.

Otherwise, there would be confusion between one's own Pramana and its Fruit and those of another person.

Commentary.

If the one and the same Self be not supposed to underlie the Pramana and its Fruit,—it is impossible to determine such things as,—This Pramaṇa and the Fruit are mine, these are other person's etc. etc. Hence it is that although the Fruit is characterised by a spirit for appropriation etc., it may be identical with the Pramana.

Sutra, 12.

They are not to be suspected to be otherwise on the ground that as the fruit consists in the subsidence of Ignorance it is absolutely identical with and same as the Pramana.

Commentary.

The philosophers of the Sakya school contend that in as much as both the Pramana and its Fruit are characterised by the subsidence of Ignorance, they are to be supposed to be absolutely identical with each other. The Jaina view is opposed to this contention also.

Sutra, 13.

For, in some respect, it is to be judged as separate from the Pramana.

Commentary.

The point of difference is explained below.

Sutra, 14.

As the Pramana and its Fruit appear as what effects and what is effected.

Commentary.

That which appears as what is *effected* (*Sadhya*) and that which appears as what *effects* (*Sadhana*) are different from each other: as for instance, the fact of cutting and the axe; now, the Pramana and its Fruit consisting in the subsidence of Ignorance appear as *what effects* (*Sadhana*) and what *is effected* (*Sadhya*).

Sutra, 15.

Because of the instrumentality of the Pramana in bringing about certain knowledge regarding the Self and the Non-self, it is the *Instrument.*—That which *effects.*

Commentary.

That which is instrumental in bringing about some phenomena is called an *Instrument* i.e., that which *effects*; as for instance, an axe: now, the Pramana is instrumental in bringing about the certain knowledge about the Self and the Non-self.

Sutra, 16.

The Fruit, described as the subsidence of Ignorance, consisting in the development of the certain knowledge regarding the Self and the Non-self is *what is effected*; as, it is to be established by the Pramana.

Commentary.

That which is established by the Pramana is something *effected* (Sadhya); as for instance, a spirit for Appropriation etc; now, the Fruit is what is established by the Pramana. Hence it is not proper to say that the Fruit is absolutely identical with the Pramana. Their absolute identity would negative their respective natures. The Pramana consists in exactly representing the object under observation and the Fruit, in understanding it as such: now, if the Pramana and the Fruit be absolutely identical with each other, the fact of exact representation and correct understanding would mean the same thing so that it would be idle to talk of the

Pramana and the Fruit separately. It may be contended that exact representation means what is opposed to inexact representation and understanding means what is opposed to non-understanding that the Pramana and the Fruit although identical may yet have different significances through their opposition to different contradictories. The contention is not at all sound. Their contradictories cannot be really different unless the two phenomena themselves are essentially different. Then again, it is not always very safe to determine the nature of a thing through the fact of its opposition to its opposite. A Pramana is said to be a Pramana because it is not a non-Pramana ; it is a Fruit because it is not a non-Fruit ; but can we say that because a Pramana is different from another mode of Pramana, the former must be a non-Pramana? Or, because a Fruit is different from another kind of Fruit, the former must be a non-Fruit?

Sutra, 17.

The act, consisting in the certain knowledge regarding the Self and the Non-self, is somehow to be distinguished even from the knower.

Commentary.

The Fruit of Knowledge is distinguished from the knower himself,—not to talk of the fact of Knowledge.

Sutra, 18.

As the act and the agent are observed to be related as the Deed and the Doer.

Commentary.

What are observed as the Doer and the Deed are different from each other ; as for instance, Devadatta and the act of cutting wood ; now, the knower and the act consisting in the certain knowledge regarding the Self and Non-self are observed as the Doer and the Deed.

Sutra, 19.

Because of his independence, the agent is the Doer; the act being something to be done by the agent, it is the Deed.

Commentary.

That which with reference to an act is independent of it is the Doer; as for instance, the cutter with reference to the cutting of wood; now, the knower with reference to the act consisting in the certain knowledge regardihg the Self and the Non-self is independent. How is the independence of the agent proved? Well, so far as the execution of the act is concerned, the agent is dependent on none but himself and hence the agent is said to be independent or dependent-on-himself. The act consisting in the certain knowledge of the Self and the Non-self on the contrary, is the Deed; because it is effected by the agent; whatever act is effceted by the agent is to be treated as the Deed; as for instance, an accomplished fact; now, the act consisting in the certain knowledge regarding the Self and the Non-self is such.

Hence it is that because the agent and the act are observed to be the Doer and the Deed, they are in some sense to be distinguished from each other.

Sutra, 20.

The act is not the same as the agent; nor is it different from him. To hold otherwise would be by implication denying their natures as the act and its agent.

Commentary.

The Buddhists identify the act with the agent. The Jainas reject this theory on the ground that in that case the act alone,—and not its agent as well—becomes the reality. The philosophers of the Vaiseshika and other schools, on the contrary, maintain that the act is absolutely different from the agent. But in that case, one cannot say that a given act is a given *agent's act*; for, since the given act is absolutely different from the given agent, the former might as well be looked upon as the act of any other agent You cannot say that it is the 'intimate relationship,' (*Samavaya*) which determines which act is to be known to be which agent's; for, Samavaya, itself, is a fact which is inferred from the observation of a given act appearing as the act of a given agent. Hence the Jaina thinkers reject the Vaiseshika theory also.

Accordingly, it is clear that to hold the act and the agent as absolutely identical with or as absolutely different from each other is to destroy their respective characters. The true position is that the act and the agent are in some sense identical with and in some sense, different from each other.

(To be continued.)

Cosmology

(According to Srimad Umaswami.)

THE name of Srimad Umaswami is a gilt-lettered one in the history of Jaina Literature. He was a disciple of that great and illustrious Jaina Saint and Teacher Srimad Kundakundacharya who is famous as the first writer of works on Jaina Philosophy and Metaphysics in the first century B. C. Sri Umaswami must have been a profound scholar as is evident from his immortal and holy work, "*Tattvartha Sutra*" which, though consisting of only 365 aphorisms on the whole, is yet a great and authoritative treatise on Jaina Philosophy, Metaphysics, and Ethics. The importance of the work can easily be known from the fact that it is the most commentated of all Jaina books. Not less than 31 great scholars including the great *acharyas* like Sri Samantabhadra, Akalanka, Pujyapada, Vidyanandi and others, have written commentaries on it.

Tattvartha Sutra is divided into 10 chapters of which the 3rd and the 4th, which together contain 81 *sutras,* treat about cosmology according to the Jaina conception.

The entire Universe consists of 3 worlds the lower world, the middle world and the upper world.

The Lower World.

The Lower world (*adho Loka*) is made up of 7 earths which lie one below the other with an intervening space of one *rajju* separating one from the other. Each one of these is surrounded and

separated by (ghanavata) gross air atmosphere, (ambuvata) vapour atmosphere and (tanuvata) thin air atmosphere. (Ch. III. 1) In these earths there are the following hells respectively, 30 lacs in the 1st; 25 lacs in the 2nd; 15 lacs in the 3rd; 10 lacs in the fourth; 3 lacs in the 5th; 99,995 hells in the 6th and 5 hells in the 7th. These hells are really huge holes in which the hellish beings are born and live. Hellish beings always have very bad thought colours, the lowest kinds of sense perceptions, grotesque and ugly bodies; they suffer acute and intense pain and they change their bodies at will. They torture one another. In the hells in the 1st, 2nd and 3rd earths the evil minded celestial beings called Asura Kumaras also give torture to the hellish beings or incite them to torture one another. The maximum age of the hellish beings in the seven earths are 1, 3, 7, 10, 17, 22 and 33 sagaras respectively.

The Middle World.

Beginning with Jambudvipa in the centre and the Lavana Samudra encircling it, there are number of continents and oceans in the middle world. Each one of these continents and oceans has twice the breadth of the one immediality preceding it. Jambudvipa which is round like the disc of the sun is, one lac yojana in breadth and has in its centre Mount Meru. It is divided into 7 Kshetras by the six mountains that run east to west. The countries (from south to north) are as follows; between the Lavana Samudra and the Himavan Mt. is the country of Bharata; between the Himavan Mt. and the Maha-Himavan Mt. is Haimavata; between the Maha-Himavan and the Nishadha Mts. lies Harivarsha between the Nishadha and the Nila Mts is Videha; between the Nila and the Rukmi extends the country of Ramyaka; between the Rukmi and the Sikhari Mts. lies Hairanyavata and between the Sikhari and the Lavana Samudra is the northernmost country of Airavata.

On the top of these mountains there are six lakes of which the lake on the first mountain is 1000 yojanas long 500 yojanas broad and 10 yojanas deep. In the centre of this lake there is a lotus-lake island, one yojana in breadth. Each of the lakes is twice in length, breadth and depth of the lake immediately preceding it

and each of the islands also of twice the breadth of the island in the lake immediately preceding it.

There are fourteen rivers flowing in the 7 kshetras, two in each country. The first of the two rivers in every country flows eastwards and falls into the ocean ; the second flows westwards and falls into the ocean there.

Bharata kshetra, the first and southernmost country in the Jambu-dvipa, in its widest part, measures $526\frac{6}{19}$ yojanas. (i.e.,) $\frac{1}{190}$ th of the breadth of Jambudvipa. Upto Videha each mountain and kshetra has double the breadth of the mountain or kshetra preceding it. To the north of Videha the arrangement and extent of ksetras, mountains, rivers, lakes and islands are exactly corresponding to those in the south of it. In the ksetras of Bharata and Airavata, in the extreme south and north of the Jambudvipa there is increase and decrease of bliss, age, height etc. of their inhabitants in the Utsarpini and Avasarpini cycles of time. But in the other five countries these are constant.

In the Dhataki Khanda which is the next region after the salt ocean and in the nearest half of Puskara-dvipa the number of kshetras, mountains, rivers, lakes etc. is double of that in Jumbu-dvipa. In the middle of Pushkaravara-dvipa, running all round it is the Manushottara mountain. It is so called because man is neither found nor born except on this side of it. The human beings that inhabit these $2\frac{1}{2}$ regions are of two kinds-*Arya* and *Mlechcha* (those who care and those who do not care for religion). Bharata, Airavata and Videha kshetras, except Deva and Uttara-kurus are the only regions which are karma-bhumi (i.e.) where people have to do such work as agriculture, trade etc. for their living. These are also the regions of piety and places where from liberation can be attained.

The Upper World.

The celestial beings are of four orders, Bhavana-vasi, Vyantara, Jyotishka, and Vaimanika. These orders are again of 10, 8, 5, and 12 classes respectively. In each of these classes there are 10 grades of celestial beings such as king, minister, courtier, body-

guard, police, army, people, celestial beings who form themselves into conveyances, as horse, lion, swan etc. and the servant. Among the Vyantara and Jyotishka devas there are no grades of minister and police. In the Bhavanavasi and Vyantara orders there are two Indras.

All the Bhavanavasi, Vyantara, Jyotishka and the Vaimanikas in the first two heavens have bodily sexual enjoyment like human beings. The others have the sexual enjoyment by means of touch (in the 3rd and 4th heavens), by sight (in the 5, 6, 7, and 8th heavens), by sound (in 9, 10, 11th and 12th heavens) by mind only (in the 13, 14, 15 and 16th heavens.) The remaining celestial beings are without sexual desire. There are no goddesses beyond the 16th heaven.

The ten classes of Bhavanavasis are Asura, Naga, Vidyuta Suparna, Agni, Vata, Stanita, Udadhi, Dvipa and Dik Kumaras. They live in the following places. In the first earth of the lower world, Ratnaprabha, there are 3 strata, one above the other with an interval of 1000 Yojanas. The first is called kharabhaga ; this is the abode of all Bhavanavasis except Asura. The Asuras reside in the second stratum called panka-bhaga. In the third or the lowest stratum called Abbahula-bhaga, there is situated the 1st hell.

The Vyantara (Peripatetic) devas are Kinnara, Kimpurusa, Mahoraga, Gandharva, Yaksa, Rakshasa, Bhuta and Pisacha. Some of these live in the innumerable oceans and continents. All except the Rakshasas live in the first stratum of the first earth, Ratnaprabha. The Rakshas live in the second stratum of the same earth.

The five classes of the Jyotishka (stellars) are Surya (the sun), Chandrama (the moon), Graha (planets), Nakshatra (constellations) and Prakirneka taraka (scattered stars). The stellars begin at a height of 790 Yojanas from the level of the earth on which we live. The lowest are the stars, Ten Yojanas above them are the stars. Eighty Yojanas above the suns are the moons. Four Yojanas above the moons are the 27 nakshatras. Four Yojanas above them is the planet Mercury. Three Yojanas above it is Venus ; three Yojanas above is Jupiter ; three Yojanas higher is Mars ; and three Yojanas

above is Saturn. In the human regions divisions of time are caused by the movements of the stellars round mount Meru. The stellars outside the $2\frac{1}{2}$ dvipas are fixed and never move.

The Vaimanikas (heavenly beings) are of two kinds :—Kalpopapanna, born in the 16 heavens and with 10 grades and kalpatita, born beyond the 16 heavens. These heavens are situated in pairs, one pair above the other. Above these 16 heavens are the abodes of Ahamindras. Just above the kalpas are the 9 graiveyakas ; above them the 9 Anudisas and over them five Anuttaras ; above the anuttaras is the *Siddha-Ksetra*—the place of the Liberated Souls.

—*Syadvadin.*

84 Points of Difference between Svetambara and Digambara Jainas.*

WE take the following 84 beliefs of our Svetambara brethren to which the Digambaras object. [Lord = Tirthankara omniscient Lord = Kevali].

1. The omniscient Lord takes food. 2. The Omniscient Lord is subject to disease. 3. The Omniscient Lord passes excrements, water etc. 4. The Omniscient Lord bows to someone. 5. The omniscient Lord is subject to troubles. 6. The images are clothed. 7. The Lord reads in school. 8. The Lord sometimes forgets what he has read. 9. The last Lord (Mahavira passed from the womb of Brahmani Devanandi and took birth from the womb of Rani Trisala (kshatriya). 10. The first Lord (Lord Rishabha) and his sister Sunanda were born as twins. 11. Lord Rishabha married his sister Sunanda. 12. The Omniscient Lord sneezes. 13. The disciple Gautama had a wrangle with the heretic Brahmana Svadak. 14. Indrani (the wife of the god Indra) puts on white clothes at the time of the Lord's austerities. 15. The images are adorned with ornaments. 16. The 19th Lord Malli was a woman. 17. The last Lord at his birth shook the mountain Sumeru. 18. The last Lord travelled in the land of Mlechchas.

* Reprinted from The Jaina Gazette Vol. IX Nos. 6 to 9.

19. Marudevi acquired omniscience on the back of an elephant. 20. The Lord can have 18 defects. 21. Five *Sthavaras* (elementary beings) can die by the body of the Lords. 22. When the parents of the last Lord became gods, then the Lord renounced the world. 23. Kapila Narayana attained omniscience. 24. Basudeva had 2000 wives. 25. Chakravarti has 600 only. 26. The Indras of the first heaven (Svarga) go to the second heavens. 27. Those of the first go to the second heavens. 28. Bahubali Swami was maugaliya (like a moghul ?) in aspect. 29. A woman can keep the five great vows. 30. Woman can attain salvation (Moksha). 31. The "twins" population were reduced in body and brought to India. 32. Monks can keep 14 articles. 33. The "twins" were the founders of the Hari Dynasty. 34. The horse of the 20th Lord was his apostle. 35. To invite monks for food and their acceptance of it. 36. Ascetics can take food to their resting place and eat it there. 37. The "twins" go to hell on death. 38. Bharatji took his sister Brahmi in marriage. 39. There is no sin in killing a reviler. 40. *Moksha* can be attained by good thoughts. 41. Bharatji attained omniscience in his house. 42. Draupadi the wife of the five Pandavas, was the wife of the five husbands. 43. The teacher was being carried by the *chela* on his shoulders, the *chela* became omniscient. 44. Jaimali, the son-in-law of the last Lord was a barber by caste. 45, Monks can take food at the house of a Sudra. 46. Gods can have sexual intercourse with women. 47. Mulbha Sravika gave birth to a son. 48. Traprishtha Narayana was born with a sneeze. 49. Bahubali was a dwarf. 50. Ascetics also should worship those on the fourth, and Asamyama Gunasthanas. 51. One *kos* of the gods was equal to four mundane *koses*. 52. If a vow is broken for self-preservation. there is no sin. 53. Medicine may be taken on a fasting day. 54. In *samava-sarana* all took (?) (Nema). 55. Omniscience can be attained by mere perfection of sentiments and feelings Bhavacharitra) without actual austerities in life (Dravyacharitra). 56. Chandala can attain moksha. 57. On the birth of the last Lord sun and moon all came to worship him. 58. Vinasaka could fight as soon as he was born. 59. The dead body of a "twin" can lie down. 60. A *sravika* (married woman) may think of another (than her husband ?) 61

The mother of the Lord saw 14 dreams. 62. There are 12 heavens (Svarga). 63. Bharatji enjoyed Ganganadi the Ganges river) for 55,000 years. 64. There are 96 (Bhoga-bhumi) (i.e., regions where men do nothing and get all that they enjoy from the wishing trees) 65. Water drawn in a leathern vessel is not polluted. 66. Things cooked (fried) in *Ghee* are not forbidden even if kept. 67. If a Rogi takes flesh, it is not forbidden. 68. The "twins" can have dirt (perspiration etc.) on their bodies. 69. The 63 great Persons have dirt etc., in their bodies. 70. There are 64 Indras. 71 (Protonom) food is not forbidden (without fault). 72. Digambaras have 100 Indras. 73. Pandavas ate meat. 74. Men can go beyond the (Manushottara) mountain. 75. There are 24 cupid gods (Kamadeva). 76. Besides Airavat Kshetra in Bharat country there are 1060 countries. 77. One can attain *moksha* even with clothes and ornaments on. 78. Gods can be invited to descend into bones for worship. 79. Nabhiraja and Marudevi were born twins. [These were the parents of the first Lord Rishabha]. 80. The gods of the nine *graiveyakas* (regions better than and beyond the highest heavens) go to Navanotra. 81. Children of (Bavanottara) go to the nine graiveyaka. 82. There are seas near seas. 83. The last Lord to be cured of his dysentry, took "pigeon." 84. At the time of the Lord's death, gods take the bones out of the corpse's mouth, take them to the heavens and worship them there.

J. L. JAINI.

[The above shows the trifling nature of the differences which have been miltiplied into 84, and the publication of these we hope will be useful in demonstrating that the points of divergence do not touch the ethical discipline, or the course of conduct of the *Shravaka* at all, and are largely in matters of mythological, metaphysical, or academical interest. We doubt not that the Swetambar Shastras have their own explanation of the above points; and we shall be glad to publish the Swetambara view if some of our Swetambar readers would kindly write to us on the subject—Ed.]

The Casket of Gems.

(Continued from page 61 of the last issue.)

Sallekhana.

இடையூ றொழிவில்நோய் மூப்பிவை வந்தால்
கடைதுறத்தல் சல்லே கனை.

144. Renouncing for the last time (food and comforts) on the arrival of unavoidable calamity, uncurable disease and old age, is called *Sallekhana*.

இறுவாய்க்க ணன்கும் பெறுவாமென் றெண்ணி
மறுவாய நீக்கப் படும்.

145. Thinking that calamity, distress, senescence and disease will come in the end, one should give up all faulty things.

பற்றொடு செற்றமே சுற்றந் தொடர்ப்பாடு
முற்றுந் துறக்கப் படும்.

146. Love, hatred, relations and attachment to things should be completely renounced.

ஆலோ சனையி னழிவகற்றி மாதவன் கண்
மீள்வின்றி யேற்றிக் கொளல்.

146. Upon consulting with an ascetic one should take the vow to be observed without any fault or break in the middle.

கசிவு கலக்க மகற்றி மனத்தை
யொசியாமல் வைக்க வுவந்து.

148. Banishing grief and fear, one should gladly keep his mind in a tranquil state.

ஊணொடு பானம் முறைசுருக்கி யோர்ந்துணர்ந்து
மானுடம்பு நீக்கப் படும்.

149. By gradually lessening food and drink one should give up his body with perception and understanding.

மந்திரங்க ளைந்து மனதில் வரச்சென்றார்க
ளிந்திரற்கு மிந்திரரே காண்.

150. Those who die with meditating the five *mantras* in their mind, become the Lords of the Indras.

சாவொடு வாழ்க்கை யஞ்சித்தான் மெச்சுதன்
வாழ்வொடு நட்டார் நினைப்பு.
நிதானத்தோ டைந்திறப்பு மின்றி முடித்தார்
பதான மறுத்தா ரெனல்.

151, 152. Fearing to die, fearing to live further, praising oneself (as a good observer of the vow), thinking of one's life and friends and looking forward to future sense-enjoyment these are the five transgressions. Those who observe the vow of *Sallekhana* without these transgressions cut the tie of Samsara.

Dharma and its fruits.

அறத்துப் பயனைப் புராண வகையிற்
றிறத்துள்ளிக் கேட்கப்படும்.

153. The fruits of *Dharma* are well understood and meditated upon by hearing them from the *puranas.*

பிறப்புப் பிணிமூப்புச் சாக்காடு நான்கு
மறுத்த லறத்தின் பயன்.

154. The fruit of *Dharma* is to destroy birth, disease, oldage and death.

The Liberated Souls.

பரிவு நலிவி னோடச்சமு மில்லை
யுரிதிற்பி றப்பில்ல வர்க்கு.

155. Those who are freed from birth have no distress, no end and no fear.

கிட்டமுங் காளிதமு நீக்கிய பொன்போல்
விட்டு விளங்கு முயிர்.

156. Like the melted and purified gold which is free from all dirt and foreign substances, the liberated soul shines being freed from all attachments.

எல்லையி லின்ப முணர்வு வலிகாட்சி
புல்லும் வினைவென் றவர்க்கு.

157. Unlimited happiness, unlimited knowledge, unlimited power and unlimited perception are found in a person who has conquered the *karmas*.

உலக மழியினு மொன்று மழியார்
நிலைமை நிலைபெற் றவர்.

158. There will be no change in the condition of the Liberated Souls even though the world may turn upside down.

மூவுலகத் துச்சி சூளாமணி விளக்குத்
தோவகையிற் சித்தியவர்.

159. The Perfect liberated soul is shining at the top of the 3 worlds like the jewel *chudamani*.

C. S. M.

(To be continued)

Notices of Books and Periodicals.

Hindi.

1. *Sri Pravachanasar-Tika*—First Part edited by Sriman Jaina Dharmabhushan Brahmachari Sital Prasadji and published by Mr. Moolchand Kissandas Kapadia. Price 1-8. Distributed free to all the subscribers of the *Jain Mitra*:—Of the 3 Prabhritas written by Srimad Kundakundacharya, Pravachanasara is the second. It treats about 3 subjects, knowledge, that which is to be known and charitra the means of knowing, in 3 parts. Two great *acharyas* Sri Amritachandra and Sri Jayasena have commentated upon the work in Sanskrit. The book under review is a good edition of the treatise on knowledge...*Jnanatattva*...with a very lucid and full commentary in Hindi based on Jayasena's commentary. In addition to translating Jayasena's commentary Sri Brahmachariji has explained clearly and fully the *inner meaning* of every *gatha* in his *bhavarta*, so that even ordinary laymen can easily understand the sublime teachings of Sri Kundakunda. We hope the other two parts will also be published on the same line.

2. *Sulochana-charitra* by Sriman Brahmachari Sital Prasadji. Price 10 as. Given free to the subscribers of *Jain-manila-darsa.* It is the life story of Sulochana and her husband Jayakumar who lived at the time of Sri Rishabadeva, the first Thirthankara. The story is told in simple Hindi prose interspersed with beautiful quotations of Sanskrit slokas from varied authors. The book is especially written to educate ladies on the virtues of pure and pious living as illustrated in the story. The last chapter of the book is a beautiful summary of the primary teachings of Jainism as propounded by Sri Rishabadeva

3. *Jyotisha-pravesika* by B. Chetandas Jain, B.A., Muttra. Published by the Hindi Sahitya Bhandar, Malhipur. Price Rs. 1-8. Being an introduction to Astrology the book is a very useful and instructive guide to those who may desire to learn that ancient science and art. The subject is treated in the light of modern research in Astronomy. We congratulate the author for the pains he has taken to present the subject in a singularly clear manner. The get-up of the book is very nice.

4. *Marwad-Jain-Sudarak* is the first issue of the first volume of the monthly Journal of the Sri Marwad-Jain-Sudarak Sabha which was formed last January for the purposes of promoting the interests and welfare of the Marwadi sect of the Jain community. It is edited and published by Mr. B. P. Singhi who is an enthusiastic worker in the community and who is also the energetic secretary of the Sabha. We wish the Sabha and its organ every success. The annual subscription is Rs. 2.

English.

5. *The Health.* A monthly Journal edited by Dr. U. Rama Rau, M.L.C., Madras. Annual subscribtion Rs. 1-8-0 only. The March issue of the magazine which is now before us contains very interesting and instructive articles on several health subjects which we feel sure will be of immense use to our countrymen in their every-day life. The frontispiece, the Tree of Health will serve a an eyeopener to those who are either indifferent in health or are indifferent in the matter of health to take proper care of themselves The leading article refers to certain hygienic principles laid down

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in our an[illegible] Hindu Medical Science, many of which we believe are being ignored in the present day. Dr. G. V. Krishnamurthy's article on the "General care of infants" is at once instructive and informing and will help many ignorant parents in understanding the rudimentary principles of child welfare. Much attention is devoted to the value of exercises and a number of articles are published in this issue with apt illustrations.

6. *The Jaina Hostel Magazine*—The February issue of the Magazine is as usual very attractive and interesting. The No. is adorned with 7 portraits. The readable articles are "Legal Ethics" by Mr. Chundhri, 'Practical Religion' by Brahmachari Sital Prasadji, 'The Tenfold Dharma' by Mr. Hiralal Jain. The comment on the Chapter on "Jainism" in Lala Lajapat Rai's History of India, by Mr. Gopichand Dhariwal is well written. As usual some pages of the Magazine are alloted for the publication of poems and articles in Hindi.

7. *The Shrine of Wisdom*—A quarterly devoted to synthetic Philosophy, Religion and Mysticism, published at the spring and automn Equinoxes and the summer and winter solstices; Lincoln Home, Acacia Road, Acton, London, W. 3. The Journal has for its objects (1) To be instrumental in aiding the human soul in the quest for union with God, as the Good, the True, and the Beautiful. (2) To contribute towards the synthesis and unification of the wisdom of the ages as revealed in the philosophy, religion, and mysticism of the great known teachers of mankind. (3) To enshrine such aspects of this wisdom as are calculated to elevate, enrich and expand the human consciousness. The articles, as a general rule, are concentrative and suggestive; their keynote is synthesis, and therefore their full significance may not be evident from one perusal, but they may afford a bisis for further study and application. 'The simple way of Lao Tsze', 'The socratic modes of philosophizing,' 'Porphyry,' and 'the oxen of Geryon' sre some of the readable articles in the last issue. Select passages from the sayings, prayers and writings of ancient thinkers, teachers and writers are given under the headings of "Seed thoughts," "Mystics at Prayer" and "Jewels." A philosophical glossary is being published at the end of the issue. The Journal will be found to be useful and interesting to students of Philosophy, Psychology and Religion.

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